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Fifth Freedom, 1977-04-01

The Mattachine Society of the Niagara Frontier

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NEW GAY CIVIL RIGHTS BILLS BEFORE NYS LEGISLATURE

Several gay civil rights bills are presently before the New York State Legislature. S.994-A and A.1201 would repeal the present prohibition on consensual sodomy in New York State. Consensual sodomy is currently defined as two (or more) unmarried consenting adults who engage in deviant sexual intercourse, which is further defined as oral or anal sex. Therefore, this law applies to both unmarried heterosexual and homosexual couples. If this law were repealed, there would still be laws on the books prohibiting public sex, sex with minors, and forced sex.

The gay civil rights bill, S.34, A.1203, would add the terms "affectional or sexual preference" to the executive law (which already contains

"age, race, creed, color, national origin, sex or marital status"). Passage of this bill would prohibit discrimination against gay people with regard to housing, employment, labor organizations, public accommodation, training programs, and credit.

The Mattachine Society is campaigning for its next meeting on April 17 at the Unitarian Church. Stationary and stamps will be provided. If you are not able to attend, we urge you to write directly to the representative or congressman in your district urging him in favor of these gay civil rights bills. These bills will not pass if local legislators are not urged by their constituency to vote for them.

Miami Gays Appeal for Support

The controversy surrounding the Miami Metro Commission's recently passed gay rights ordinance has now broadened to include a firebombing, a suicide, a heightened homophobic campaign by Anita Bryant, and a \$400,000 fund-raising project by the Coalition for the Humanistic Rights for Gays. The Commission had passed the ordinance January 18 by a vote of 6-3, but has been re-examining its decision in the wake of controversy inflamed by Bryant and the church-oriented coalition she founded to oppose gay rights, Save Our Children, Inc. Legally, the Commission has only two choices in the matter: either to rescind the ordinance, or hold a county-wide referendum to determine the bill's fate.

Earlier this month, the Commission ruled in favor of a referendum, thanks to a massive petition-signing campaign staged by Bryant via TV appearances and full-page newspaper ads; her strategy was based on the belief that Greater Miami's 1.5 million residents would vote against the rights of the gay populace, variously estimated at 50,000 to a quarter million. However, Commissioner Ruth Shack, who had introduced the ordinance, was confident that gay rights would be upheld by the referendum: "I am very optimistic that once we get finished with

the issue of Anita Bryant, and get on with the issue of human rights, people will recognize what this law is and come out and vote for it."

But a new difficulty has arisen: the Commission is hesitating to spend the \$400,000 necessary to fund the June 7 referendum, since the funds could only be obtained by withdrawing money from other



Club Baths' Jack Campbell . . . he gave a check for \$5,000 to the Miami Metro Commission to help underwrite the June 7 referendum.

county-financed projects. If the referendum is cancelled, the Commission's only recourse will be to rescind the ordinance until November 1978, when a referendum could be voted on without extra cost.

The Coalition for the Human Rights of Gays, sharing

White House Talk

At an historic meeting in the Roosevelt Room of the White House early this month, the Carter administration agreed to arrange for a series of meetings between gay representatives and a variety of federal agencies and departments. The 2½ hour meeting, which received wide media coverage and a protest from Anita Bryant, was an outgrowth of a meeting between Carter Aide Midge Costanza and National Gay Task Force co-directors Bruce Voeller and Jean O'Leary, held at the White House in late January.

Among the federal agencies to meet with gays are the US Bureau of Prisons (regarding its ban on gay publications and MCC ministers); Housing and Urban Development (to add sex preference clause to their policies); Health, Education, and Welfare (funding gay community services); the Defense Department (security clearances); the US Civil Rights Commission (the issue of jurisdictions); and the US Civil Service Commission (discrimination in hiring).

In addition, a meeting will be set up between administration congressional liaisons and the Gay Rights National Lobby to discuss the national gay rights bill. It was agreed that "sensitive appointments" were the

best way to handle gay problems with the FCC and IRS, so no meetings were set up with them.

The gay representatives also specifically requested that Carter make sure that Immigration and Naturalization laws be fairly enforced, and that all less than honorable discharges for homosexuality since WW II be upgraded. In apparent response, Carter announced a massive case-by-case upgrading of general and dishonorable discharges from the Vietnam War era.

Gay Task Force co-director Jean O'Leary described the meeting as "really great: we got exactly what we wanted." Democratic Party Aide Cookie Lutkafetter said the gay contingent was "the most professional, well-organized group" that has presented itself to the Carter administration. The meeting in the Roosevelt Room was a "special privilege," since such meetings usually take place in the Executive Office Building.

The representatives plan to return to the White House in September for a follow-up meeting. Costanza noted that following that meeting she would welcome a request to meet with Carter himself.

(Gay Community News)

Shack's optimism about the referendum, is now attempting to raise the necessary funds by private contribution. The Coalition's request that Save the Children, Inc. underwrite half the cost was refused by Anita Bryant, whose battlecry has become, "Gays cannot reproduce, so they have to recruit: save our children!" Jack Campbell, owner of the Club Baths Chain who has taken an active role in the gay rights battle here, presented the Coalition with a \$5000 check to underwrite the ordinance.

Meanwhile, a Cuban gay activist, Ovidio Ramos, committed suicide on March 15, a day after he had appeared on a Spanish-speaking language radio station in a gay rights forum. On the day of his suicide, Ramos had watched a TV program in which Bryant attacked gay people. Another participant in the forum, Cuban gay activist Manuel Gomez, had his car firebombed a few hours after his appearance.

In an editorial opposing the referendum, the influential Miami Herald claimed that gay rights are "not a burning issue," and that there was "no urgent need" to support the ordinance. "When the Herald sings," observed one Miami gay activist, "they all dance."

(Gay Community News)

in this issue

In this issue of *5th Freedom* we feature an article on S&M, "Whip Me, Beat Me: Variations on a Theme". We conclude "Gays in Prison" and introduce a new series on Walt Whitman--"Song of Himself".

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5th Freedom

APRIL 1977
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EDITORIAL

"April is the cruellest month" in T.S. Eliot's *Wasteland*, and there can be a special cruelty for gay people in the coming of April and the arrival of Spring. Our culture exalts and romanticizes heterosexuality in special ways in Spring: the nesting of birds, the blooming of fruit trees, the egg and rabbit fertility symbols of Easter. The spectre of overpopulation and world starvation is too recent a fear, historically speaking, to weaken the ancient belief in baby-making as the noblest of all human acts. Once the sole guarantee of tribal survival, procreation became a moral responsibility: heterosexual love took on a nearly sacramental importance, and the nuclear family became a sacred institution. The new hope and new life of Spring seem slowly to have become the exclusive domain of heterosexuals.

These clichés of Spring epitomize some of the most profound and widespread themes of gay oppression: gays are sick, unnatural, perverse, sinful, sterile. With procreative sexuality raised to nearly divine status, those who dare to make lovemaking an end in itself are anathema. The cruellest aspect of this is that so many gays have internalized these superstitions: the self-contempt, the guilt and the often frantic or even desperate quality of much gay socializing are all rooted in a subconscious acceptance by gays that heterosexual love is the only fruitful, beautiful, romantic, spring-like love...because it makes babies.

Many gays have a strong and entirely natural desire to involve their lives intimately with the raising of children, yet how many of them believe, or have been told by straight or even gay friends, that such an impulse is strange or even freakish in a gay person? The resistance to single parent adoption, lesbian mother custody of children, and non-nuclear village-type communal families are all

ways in which straight society affirms that child rearing is the exclusive province of one straight man married to one straight woman. A lesbian who wishes to conceive a child, or a gay man who wishes to father one may do so by means of "arrangement" with a gay or straight partner; but the opposition will be formidable -- not only from straight society, but from other gays as well. Many gays deny themselves the experience of child bearing and rearing as rigorously as straight society does.

Certain radical thinkers are suggesting that gay sexuality is on the increase on a global scale as a response of the biosphere, or "planetary consciousness," to the threat of overpopulation; since sexual attraction between male and female has become something of a Frankenstein as far as survival of the species is concerned, it is felt that some "world spirit" may be guiding humanity into less procreative forms of sexuality. That is a positive aspect of the non-procreativity of gay love, and has its validity; but that is not to say that gays should accept childlessness as their "mission" for the welfare of the human race. It merely means that child-bearing must now be undertaken more responsibly than it has in the past, with some sensitivity to the global implications of every new child that's born.

If April is the cruellest month, it is because society is cruel. Thomas Aquinas, one of the pillars of the Catholic Church, wrote that the natural use of intercourse is procreation, but its human use is to relate to another person intimately. In advancing the cause of human liberation, gay liberation must assert the validity of lovemaking as an end to itself, for straight as well as gays, and the right of all people, regardless of sexual preference, to bear and rear children.

FROM OUR MAILBAG

Dear 5th Freedom,

Congratulations to the staff and contributors of your March 1977 issue! It is the finest one in a long time and ranks among the best in this reader's memory.

A special word of praise for Tim Denesha, author of "Gays in Prison". Not only is this man a gifted writer, he evidently does thorough and extensive research on his subject before he takes pen in hand. This is the sort of professionalism that makes the difference between a quality publication and a sloppy rag. 5th Freedom is definitely in the former category.

Also a loud bravo for the talented artist who created your very clever cartoon. I hope it wasn't someone just passing through town. I'd love to see more of this person's engaging wit in forth coming issues. If you should be considering a name for your ingenious cartoonist I'd like to submit "insouciant".

When I heard that the Gay Center in Buffalo was closing I expected the paper to cease publication also. What a relief it is to know you are continuing your unique contribution to the Buffalo gay community, and, as evidenced by the March issue, you are getting healthier as you get older.

Looking forward to your "Golden Age", I remain,

Sincerely,
A Satisfied Reader

Editor,

It is not every day that I take the time to write a letter of protest, but after reading the interview with Buddy Burke in the March issue of *Fifth Freedom*, I must make my thoughts known.

I really don't think, as Buddy apparently does, that the answer to Buffalo's negative reputation among gays is the opening of another bar or a downtown steambath. What Buffalo does need is some consciousness-raising for gays and bar owners.

Bar owners need to take a better view of the people they serve; I've lived in Buffalo for ten years, and it wasn't until recently that any of them cared what the gay community wanted. "Pay to be gay" has been the name of the game they were playing. For example, earlier this year, Buddy raised the cover charge at the Downtown Manor from \$2 to \$3 per person on Fridays and Saturdays without offering the patrons anything extra. He has since lowered the charge back to \$2, but I doubt if it was out of a spirit of generosity to the gay community.

As far as Buffalo's gays themselves are concerned, compare them with those in Rochester. There, they not only support each other in personal ways, but have developed an active political

Cont. on page 11.

SHORT SHOTS

FAGGOT KILL AT O.U.

Ten University of Oklahoma students face harassment charges in Superior Court after they wore T-shirts with "Bury A Fairy" and "Do The World A Favor...Shoot a Faggot" stenciled on them. If found guilty, the students could face expulsion, suspension, or disciplinary probation. The incident follows months of campus dispute over whether the student government should recognize the campus Gay Activist Alliance. The O.U. Student Congress and Board of Regents have refused to recognize the gay group, and the T-shirt wearers claimed that they were supporting the anti-gay position. A spokesperson for the Gay Activist's Alliance said, "There's a lot of sickness on this campus."

(Gay Community News)

'ENEMY' WITHIN

The U.S. Armed Forces, fearing corrupting influences on the moral fiber of the two million plus young men in uniform has moved to declare gay bars in the Pacific Northwest off-limits to service personnel. One tavern in Seattle has received a warning letter from the Armed Forces Disciplinary Control Board advising the owner that there is a "high percentage of sexual deviates among your regular patronage, which is deemed to create an unhealthy and immoral atmosphere for service personnel who might frequent your establishment." The owner of the bar fired off a reply to the Army pointing out that he didn't know what the term *sexual deviates* meant in the first place and noted that in the state of Washington adults may do what they wish in private. In closing, he wished the Army "continued success on your illegal witch hunt."

(Seattle Gay News)

SUICIDE SCHOOL

School officials in Lebanon, Pennsylvania have rejected a gift of two books on positive gay lifestyles, intended for the high school library, after the suicide of a teenager who wrote that he was unable to cope with anti-gay attitudes of teachers and peers. "Schools today are deluged by special interest groups which forget that the school's duty is to provide an education." high school principal James L. Jackson wrote to the Penn. Rural Gay Caucus. Lebanon City High School currently has no positive literature available regarding homosexuality, the Caucus pointed out, and their concern was exactly what Jackson had cited as the school's responsibility, "to provide an education." The books which the Caucus hoped to place on the school's library shelves were Del Martin and Phyllis Lyon's *Lesbian Woman* and Peter Fisher's *The Gay Mystique*.

(News West)

ANITA....SAVE YOURSELF

The fight for gay rights continues in Miami with the orange juice queen leading the masses of homophobes. Anita campaigns under the banner which reads: "Save Our Children From Homosexuality". It seems everytime Miss Bryant opens her mouth something foul comes out...such as this recent statement made in reference to the non-discrimination ordinance in Miami: "The ordinance would permit homosexuals to flaunt their 'abnormality' in public and the schools, thereby setting a bad example for children." She also frequently states: "Gays cannot reproduce so they have to recruit." Miami gays badly need contributions to defeat the referendum to be held June 7. Send your check to ; Dade County Coalition, P.O.BOX 414, Miami, Florida 33133.

WYOMING WAKES UP

The Wyoming move to repeal the state's ban on "the detestable crime against nature" originally was proposed by the state's judiciary committee in 1976 as part of a comprehensive reform of sexual laws. The sodomy statute carried a maximum sentence of 10 years and had been on the Equality State's books since 1890. The measure passed the house with a 2-1 margin and the senate with a lopsided 3-1 majority. The governor subsequently signed the bill without comment. The repeal takes effect on May 27.

(Advocate)

HAWAII BOTCH-JOB

One state in which passage of gay rights in this session seemed possible, if not probable, gave us our first major defeat this year. The unexpected loss came in late February when the Hawaii House Judiciary Committee voted against a gay employment rights bill. An easy win was predicted since seven of the body's 12 committee members had co-sponsored the bill. Enough of these sponsors, however, either abstained or didn't show up for the vote to give the measure a 5-3 defeat. Hawaii gay politicians plan to push for the bill's companion measure in the senate, S.B. 427, though this early committee defeat may well end chances of passage for this season.

(Advocate)

OUR LOSS

Probably the largest gay liberation organization in up-state New York disbanded this past month. The Gay Citizens Alliance of Syracuse folded upon the resignation of its president, Bill Purdy. The group, a 1975 offshoot from the Gay Freedom League, sponsored a Lambda Center to serve the needs of the Syracuse area. Purdy stated that their newspaper, *The Alternative* would continue as an independent publication.

REGISTER YOURS

Well it has finally happened *The Uncircumcised Society of America* has been formed in San Francisco...and it is publishing a newsletter entitled *Uncut America Newsletter*. The newsletter discusses personal experiences of cut and uncut men, circumcision in adulthood, and the growing information campaign against routine infant circumcision. Members who fill out the *Foreskin Finder Questionnaire* also receive the *Foreskin Finder List*. Membership is open to men of both persuasions and you can write them at: USA, Box 26011, San Francisco, Calif. 94126.

(GPU News)

BIG APPLE BIZ

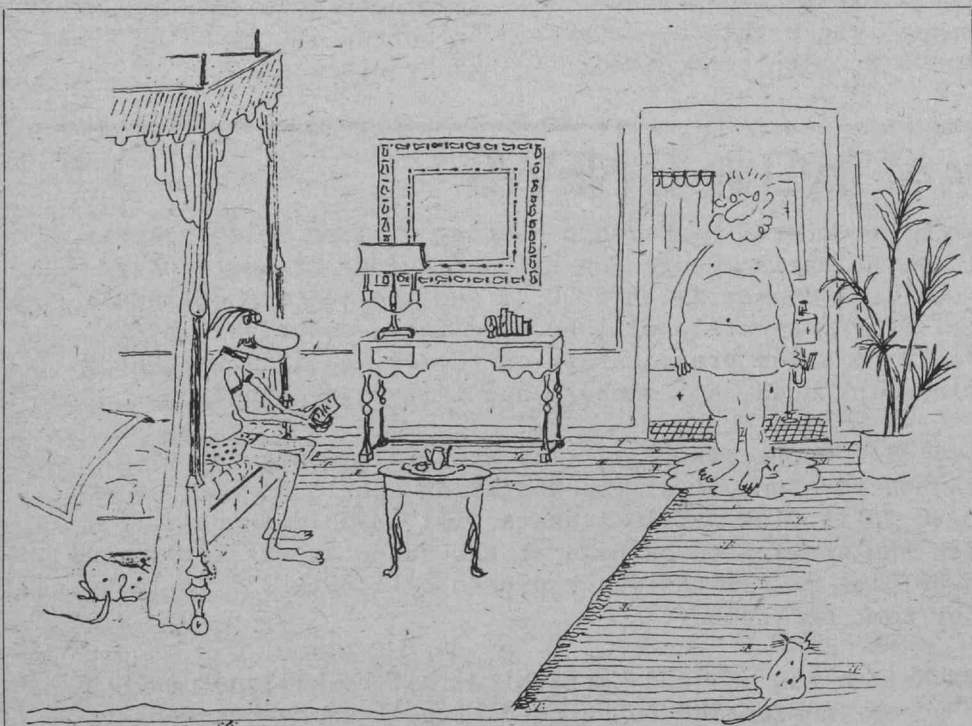
New York City now has a gay business association composed of more than 100 men and women which represent small business owners, self-employed professionals, and commercial property owners. Called the Greater Gotham Business Council, the group meets once a month and features business-oriented discussions for people "who have joined together because of similar lifestyles." For more info write: GGBC, P.O.Box 751, Chelsea Station, NY, NY 10011.

(Gay Community News)

REVEALING

Dave Kopay, the pro football player who became known nationally after publicly announcing his gayness, informs readers of *The David Kopay Story*, an autobiography co-authored with gay writer Perry Deane Young, that his father "threatened to kill me if I ever showed my face at home again." This is only one of many anecdotes in the book published by Arber Press that will be out this spring. A television movie is also planned for Dave's story.

(GPU News)



"It's from your mother. She wants to know whether you want 'loving Man' or a pot of lilies for Easter."

BOOK REVIEW

An Annotated Bibliography of Homosexuality

REVIEWED BY A. EARL HERSHBERGER

An Annotated Bibliography of Homosexuality; V. L. Bullough et al; Garland Publishing; N.Y. 1976; 2 vol. 868 pgs.; \$75.00

To most people a bibliography is a listing of books, articles, etc. tacked on to the end of a book and indicates that the author has done his homework. The bibliography is a research tool that provides invaluable assistance to students of a particular field and those who are new to the area of study. The bibliography usually shows names, titles and dates of publication and leads the researcher on a merry chase of the knowledge he desperately seeks to further his studies.

Most of us were exposed to bibliographies in early high school English classes. The well remembered "term paper" had as one requirement the incorporation of a bibliography. For several days the teacher instructed us in the proper construction of this strange compendium of materials. Books, articles, pamphlets and periodicals had to be listed properly with the alphabetized series being constructed around the names of the authors, last name first, of course. Usually these early attempts included six or seven entries at the most. Very few of us ever envisioned using more than a dozen sources for papers. Even fewer of us realized that there were entire volumes devoted to the listing of materials dealing with just one subject.

No area of human endeavor is immune to the bibliography. There are bibliographies that deal with just about any subject you can think of including cook books and related

articles! In the past there have been several fine bibliographies dealing with materials relevant to the gay movement, lifestyles and psychology. Frequently, because of a relatively small number of entries or because of extreme dedication by the author, these were annotated bibliographies. Annotation by an objective author can prove to be one of the most effective and time saving reference guide one can easily discover which materials are directly related to one's studies and research and which items are not required reading. Instead of searching the library shelves for obscure words and then reading everything that is listed the annotated bibliography guides one directly to materials dealing with specific areas of inquiry.

There is now a new bibliography available dealing with homosexuality. An Annotated Bibliography of Homosexuality has been a long time coming. The project literally got started in late 1952 with the founding of One, Inc., the oldest gay orientated group in the United States. A driving force behind the formation of the group, W. Dorr Legg, is also one of the major editors cum authors of this new bibliography. The organization has always had as one of its major projects the publication of materials dealing with gay activities, lifestyles and socio-psychological concerns. This latest entry into the field of bibliographies is apparently some form of culmination of these efforts.

Reviewing a book is usually a fairly easy task. The reviewer merely writes his impressions and opinions and

hopes that they will act as a guide to those interested in field of study with which the reviewed book deals. How does one review a bibliography? Very few people will curl up by the fire to merely read a list of books, articles etc. no matter how concerned they are with material covered. This holds true even when the listing is adequately annotated. The only room for discussion is based on comparisons with other such works.

If sheer number alone made this type of work important the ABH would win first place hands down. Unfortunately this cannot be a very valuable criteria for judging. The ABH does have a fantastic number of entries, nearly 13,000. The breadth of its coverage is astounding. Besides English there are many entries in several other languages (not, however, translated for those of us that would need these references).

Indexing is fairly well defined so you can find the general area of interest and then proceed to hunt out the direct references that you need.

The truth is that only one area of comparison is valid for reviewing this work. Annotation is necessary to prevent loss of time when doing research. The other popular annotated work, Homosexuality: an annotated Bibliography (Weinberg and Bell, 1972) will serve as my reference point.

The ABH does have a feature that is rare in works of this type- a fiction section. The section has nearly 4000 entries dealing with novels, short stories and drama. The notation, however, leaves much to be desired.

I do not think that the line "Play with many homosexual references" (vol. II, pg. 132) could be considered adequate notation for the writings of Jean Genet. Nor does the entry "Author of many books with sadomasochism as the theme" begin to cover the works of Larry Townsend. Nor can one accept the lightweight "Pro-homosexual survey by a practising psychotherapist with novel insights" as a serious annotation of C. A. Tripp's The Homosexual Matrix.

In 1967 Wainwright Churchill published a text that has become a standard in the area of psycho-sociological studies that deal with homosexuals, Homosexual Behavior Among Males. There is no annotation in the ABH nor could anyone unfamiliar with the area of study find it easily in the ABH and understand its full importance. By comparison Weinberg and Bell give an excellent capsule description of the work and its worth.

It appears that the editors of the ABH did little reading of the works or just decided to list everything they could get their hands on and let it go at that. To call this work "annotated" is a joke.

This long awaited work has turned out to be a major disappointment. For the \$75.00 price tag you could, and should, expect a lot more. For twenty-four years of compilation and work by many contributors you should expect a work double the size of this not in number of entries but in notation and quality of scholarship. Some extreme bibliophile may find the work to be of some questionable value but most students, researchers and libraries would be better off spending their money elsewhere.



"No. Actually I'm looking for a w/m, 25-35, Gr passive, hairy chested, well-hung, to share affectionate understanding, companionship, fun and good times."

MATTACHINE NEWS

The next General Membership Meeting will be held on April 17 at the Unitarian Church on Elmwood Avenue at West Ferry. A pot luck dinner is at 6:00 PM and the meeting follows at 7:30 PM. A raffle will be held for a surprise "object d'art". A slide presentation on "Homosexuality in Egypt" is also planned. All members and friends are invited.

A special Mattachine Gay Pride Week Gala Dance is being planned for June 11 at the Unitarian Church on Elmwood ave. 50/50 Split Club raffle tickets will be sold shortly, with the drawing to be held at the dance. Anyone interested in helping out on the dance please call 881-5335 to leave your name and number.

Jim Helman has advised Mattachine that he will not seek or accept nomination to succeed himself as Member-at-Large. The sole basis for his decision was increasing business commitments. Jim wishes to thank everyone for their support and advice, and has complete confidence in the future of Mattachine.

SONG OF HIMSELF

THE HOMOEROTIC WRITINGS OF

WALT WHITMAN

Compiled by Tim Denesha

The debate over Walt Whitman's affectional preference has been in progress since the late 1880's. British gay liberationists of the period, notably Edward Carpenter, were among the first to remark upon the strong homoerotic content of his work, though their attempts to elicit a direct acknowledgment of this from him were unsuccessful. His disavowals of being gay are certainly understandable given the circumstances of his life: homophobic feelings were strong in America during that period, and Whitman was living in a state of poverty as a direct result of dismissal from his position as a clerk in Washington because of the homoerotic content of his Calamus poems. Yet straight biographers have heavily emphasized the significance of these brief and sketchy disavowals, while ignoring or suppressing the much clearer and more fully developed evidence of gay sexuality in his poems, letters, and journals.

Among the most interesting of these omissions are the as yet unpublished manuscripts of his two notebook diaries of 1862-63, in which Whitman names the men he met while travelling through New York City, Brooklyn, and Washington, D.C. In four cases, Whitman notes that he "slept with" the men named. Although this term is ambiguous, even taken in its most innocent sense (namely, that Whitman was simply giving homeless men shelter for the night), it is curious behavior...especially since at least one of the men (David Wilson, entry number four, below) was employed and had a place of his own. Also suggestive are Whitman's description of Daniel Spencer as "somewhat feminine" (entry

number one), and Frederick Goodall as being "in the dry goods" (entry number five), a profession then looked down upon as effeminate.

Although it may have been more common in Whitman's time for members of the same sex to sleep together for nonsexual reasons, the early literature on masturbation, perceived then as a perversion, warns against the practice as it may lead to mutual masturbation, perceived then as a form of homosexuality. Furthermore, viewing these entries within the context of the many other homoerotic feelings expressed in Whitman's work, it does not seem unreasonable to interpret "slept with" in sexual terms.

The entries below include those which use the term "slept with", as well as several other characteristics of these diaries; certain abbreviations, such as "5th av. (44)," refer to bus lines on which Whitman met the men he names. Whitman was fond of riding busses, and often struck up conversations with the drivers and conductors of them; his relationship with Pete Doyle, which lasted for ten years and inspired some beautiful loveletters to be published in a future issue of 5th Freedom, began on a bus on which Pete was the conductor. Whitman was 43 when these entries



were written.

Dan'l Spencer (Spencer, pere, 214 44th st & 59 William somewhat feminine -- 5th av (44) May 29th)--told me he had never been in a fight and did not drink at all gone in 2d NY Lt Artillery deserted, returned to it slept with me Sept. 3d

Theodore M. Carr--Deserted Captain Dawson's Co. C Monitors Co. C Col Conks 139th Reb N.Y. Vol--met Fort Greene forenoon Aug. 28--and came to the house with me--is from Greenville Green County 15 miles from Coxsack left Sept. 11th 62

Peter Calhoun, Oct. 10 '62 aged 23, born in Rome, N.Y. worked on canal 3 years-- his affair with the woman in Brooklyn and N.Y.--my ride with him a trip or more at night--40 5th av has one brother younger, larger, works on the river--Pete told me of his taking the \$100 from home--also of David Helpers care of him when he had a bad disorder

David Wilson night of Oct. 22, '62 walking up from Middagh--slept with me--works in a blacksmith shop in Navy Yard --lives in Hampden st.--walks together Sunday afternoon & night--is about 19

Horace Ostrander Oct. 22 '62 24 4th av. from Otsego co. 60 miles west of Albany was in the hospital to see Chas. Green about 28 y'rs of age--about 1855 went on voyage to Liverpool--his experiences as a green hand (Nov. 22 4th av.) slept with him Dec. 4 '62. Frederick Goodall, English, in the dry goods (was the man that told me I was a "social" in 27th st.)

Jerry Taylor (Oct. 9, 1863; Washinton, D.C.), N.J. of 2d dist. reg't slept with me last night

(These materials are drawn from Gay American History by Jonathan Katz, Thomas Crowell Company, New York, 1976.)

POETRY

Untitled

Untitled

Having loved twice
before one A.M.,
Having tea in the kitchen
while you sleep-
There was a time
when I fought the idea
of lovers, finding
them hypocritical, idealistic,
or just boring-
You, who laughed but never
criticized, desired but
never chased-
I wound up in your arms
despite myself,
and while I still do not
believe in perfection,
there is a sweeter scent
in the house now-
air that bars never breathe,
that never sweeps down streets
before one A.M.

-R. B. Schroeder

After all day at the docks,
fish smell creepin' off my
clothes,
wind blown sand scuffin'
at my skin,
these arms, tired of
pullin' weights through
daylight, they still
got open waitin' to
be filled up with soft.

Funny Greg, you play your
piano fingers to callous
piano fingers to callous,
as if trying to outdo
my leathered fingertips.
All you get is loud.

I get all the music,
finding you here early on
friday,
anxious to maybe stay the
weekend.
Take me, Greg, your curly
brown hair matted with
lovemade sweat, you
fall asleep across me, like
my skin was really duck-down,
and I lie all warm,
all tender, all made
soft by you.

-R. B. Schroeder

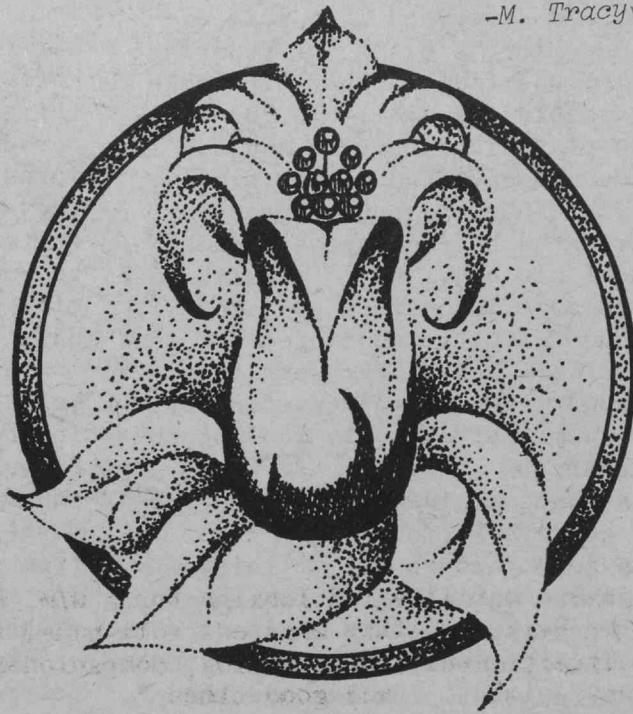
Listen

Lying beside you,
I listen with childish wonder to your heartbeat.
For it is the sound of you inside yourself.

What draws me to this edge?
What brings me to this precipice?
To gaze in shivering wonder
at what must be there.

What a strange delight to touch,
to test a soul.
To vie with nature, to know eternity.

-M. Tracy



WHIP ME, BEAT ME: VARIATIONS ON A THEME

BY A. EARL HERSHBERGER

Man's capacity for variation is reflected in his arts, his lifestyles and even in his sex life. This desire for difference in moral areas has led to oppression at different times in all societies but in the long run, man has let little hinder his much needed outlets for variety in the realm of sex. The history of human sexual customs would read like a modern Alester Crowley novel.

With the advent of the great wave of Christianity, as interpreted by "the Church", and its attendant need of self actualized guilt, sex became taboo. The only acceptable outlet was procreational sex; make babies and, please, try not to enjoy it too much.

In the late eighteenth and nineteenth centuries the different styles and practices, which were always present but hidden, found a new mode of expression in the form of the novel. On the continent the movement toward greater experimentation had started earlier but the material that most of us are familiar with came from the great unwashed libido of Victorian England. The only exceptions to this would be the writings of de Sade and von Masoch who have become so cosmopolitan in legend as to be considered citizens of the world and not strictly of France and Germany.

To some extent public toleration of sexual variation has outstripped the necessary legal reforms, however, one form of variation that is still looked upon as deviance by almost every sexual minority including Gays. The popular mythology about sadomasochism has little basis in fact but still persists in the minds, and especially the fantasies, of the masses. Mention S&M and the fantasies run unchecked. Dark, dank dungeons are envisioned. They are peopled and equipped with things that have never been seen in reality, they are used for purposes that would make the Inquisitors faint.

The cheap paperback market has captured some of these imaginings and fed them back to the public, with a great deal of profit for the publishers.

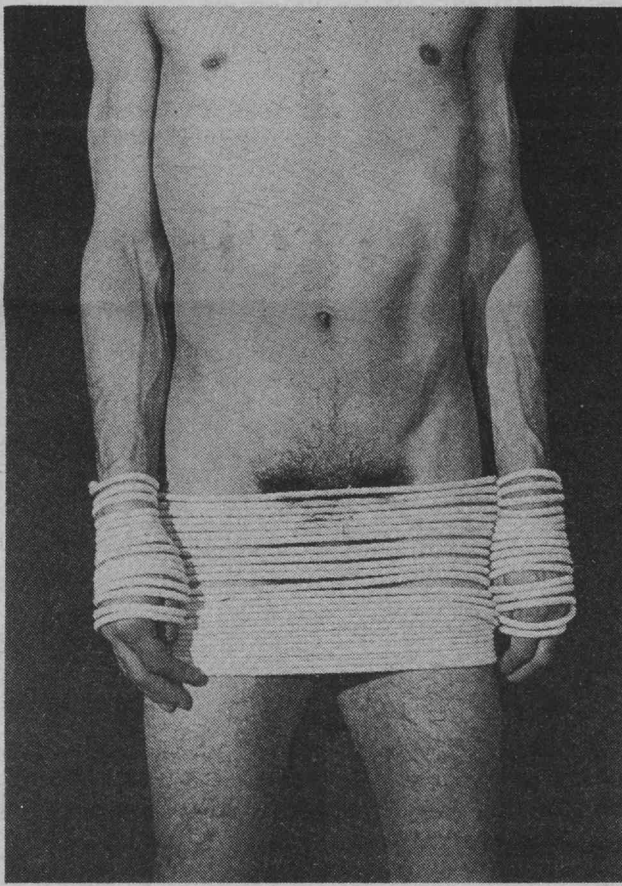
The scene is familiar to most. The hapless victim, usually lured by promises of fun and games, or just kidnapped for the purpose, is brought before the Master. The poor slave is usually naked and bound in chains. After licking the Master's boots, or whatever else he is instructed to lick, he is hoisted by chains and stretched into some extremely uncomfortable, if not downright impossible, position so that his whole body is visible and available for his master to play with, torture and use in any way he wishes. The Slave protests just spur his cruel captor on. Clamps are attached to various tender portions of his body, he is repositioned in an even more impossible position(?), whipped unmercifully, punctured and penetrated at will and, after servicing all and sundry several times, finally has an orgasm that can only be described as titanic.

The most unusual idea that this type of story conveys is that after the slave has gone through all of this, usually as the unwilling victim, he is suddenly converted to this style of sexual pursuit after only one, quite horrendous, episode. He becomes the willing slave of his cruel tormentor

and the two of them hop onto the Master's Vespa (or Volkswagen) and drive off into the sunset to find true happiness and greater forms of torture together.

Sometimes the slave actually expires but even then he does so with a beautiful smile of excruciatingly happy contentment on his parched, or torn and bleeding lips. Variations have included blood sacrifices and cannibalism, however, the stories usually fit the above pattern of domination and torture. And if this in anyway sounds familiar you have heard the standard myth about S&M. Although there is frequently, but not always, some truth in any myth it seldom is visible in the final product, particularly if that final product is the lurid paperback market.

As with every other form of human sexuality there is a range of activities that can be classified as S&M. Even the most devoted follower of the practice will agree that the extreme, as over expressed for the purpose of sensationalism in the story above, is rare. The visible expression for this particular genre of sexual variation, the leather boys, is but the tip of the iceberg. The other extreme could possibly be



characterized by the "not now I've got a headache" syndrome.

All of the experiences that fall under the headline of S&M have a central core. Without domination of some form there can be no valid titling of an experience as sadomasochistic. The key words of Master and Slave and the roles they represent, no matter how mild or extreme their practice, must be present to some extent in the minds of the participants for the action, or scene, to be called S&M.

For the Master there must be some mental, as well as physical satisfaction in the domination of his partner. The Slave must feel some form of humiliation and frustration in his service to the Master figure. He must receive pleasure from the punishment inflicted upon him for failure to comply with the expressed wishes of the Master.

The one myth that Must be dispelled before any intelligent discourse, no matter how subjective, can take place is

the popular fantasy about sadomasochistic rape. Within the scene, and in general practice, rape (per se) does not occur. This cannot be emphasized too much. The rape that leads off the story above, and most of the literature of this genre, NEVER HAPPENS! The scene must be mutually agreed to by both parties involved. The "rape" can be stylized performance by the Master but it is expected, sought after by the slave. Rape is a highly destructive act. The "rape" in an S&M scene is an act dependant on a strict set of roles expectations.

When thinking about the term rape in connection with S&M practices it must be remembered that it should be thought of as "rape", a role enactment that satisfies certain desires. It should in NO WAY be connected with the deplorable type of act that is written about on the front page of the local paper.

This is not to say that sexually exploitive rape does not occur. Documentation of it is sketchy at best. The best advice for someone entertaining the idea of an S&M relationship or experiment is to know who you are getting in to what with. Even an experienced Master can lose control and go beyond the limits set down and agreed to before the scene starts. This type of sexual encounter can be dangerous so please be careful. The possibility of permanent damage, usually because of amateurish actions, is very real. The greatest amount of control must be used on the part of both parties.

In view of the dangers possible you may be wondering why anyone would enter this type of relationship. The only answer, of course, is that, like all forms of sexual expression, it can be fun; one helluva ball! Let's face it, if you can think of it and place yourself in that fantasy then it must be fun, at least to some portion of your mind. Any fantasy must necessarily be thought of as legitimate desire whether it is acted upon or not. The desire to act out a fantasy and then doing so is what separates man from the other animals.

Before going much further into the realm of sadomasochistic practices I must pause to answer, in advance, the criticism that these practices are a politically sexist or capitalistic ploy. In all relationships there are dominant and submissive elements. In an ideal situation these elements trade places as frequently as the participants wish. It is an unfortunate state of socio-economic and political affairs that there always seems to be a "winner" and inevitably a "loser" in most of the encounters that we are familiar with, on every level of daily life. The human condition is too full of frustration and guilt association to be considered objectively by anyone who is part of the condition. In these constant conditions we are subjected, against our wills, to the vagaries that constitute our lives. Those people who seek out S&M sex do so of their own accord; they enter the practice willingly for any number of reasons, all of which are personal. Nor would I want to see it any other way. What any of us chooses to do as sexually satisfying is for them to decide as long as the other person(s) involved in those practices is there from an equally free choice. No one has the right to tell another what

may or may not be satisfying. To attempt to do so is to copy the religious, political and moralistic stance that has oppressed gays for far too long.

So much for politics. Onward to another myth. Pain! Is there pain involved in S&M? Of course, but pain is subjective. Why can one person give pleasure to someone by whipping them and another, using the same methods and materials, turn the slave off? Can pain be inflicted on a purely mental level and still qualify as S&M? Again the answer is yes. All you have to think of is the "headache" syndrome and how it affects you when you are really horny.

I must admit that I have indulged in sadomasochistic practices from time to time. I have also indulged in a lot of other things. My lifestyle is tailored to fit my needs and I have never turned down a reasonable offer. Of course what constitutes a "reasonable offer" is subjective and can differ greatly from individual to individual. However an attitude of "try it, you'll like it" can lead one into a greater desire to try new things. If you like it do it again, if not, find something else to do that does give you pleasure.

Now back to pain!

As already stated pain is subjective. What is one man's pain is another man's tickle! Assume for a moment that you are tied up, laid out on a bed, over a table, chair or what have you, and know that your lover is about to raise the thermal level of your delicate posterior through the use of applied psychology—a spanking. Remember, you're helpless, can't move, have no way to protect those treasured glutei. And also remember that as an experiment, you had assumed this stance or lack of one. The scene can get even more fascinating by the addition of a blindfold. You are now not only at his mercy, a sought situation, but you can not see what is going on, have no ideal of where the expected attack is coming from or when. Your body is there to be used by your lover as he wants—a common enough situation; you normally acquiesce to each others desires, in fact willingly set new and higher limits upon yourself to satisfy your partner. After all that is part of.....

Ouch!!!!!!

He just laid the belt across those delicate, highly exposed buns. The sting starts to subside when another blow is delivered on the opposite side. As the initial shock wears off you start to realize that he is not using that much force. If he keeps it up at this rate you won't really be in agony but you will sit ever so gently for a few hours. The blows continue and you are now getting into the scene as he adds a few choice words to accompany the actions. (Hopefully your lover has a good imagination.) The spanking is now being delivered for the supposed reason that you were a bad boy—after all you really shouldn't have cruised that beautiful young newsboy when he came to collect, etc.

Naturally there is a sexual aspect, being taken by force by your lover is highly stimulating, even more so when you don't know which end the attack is coming from, or even if it is coming at all.

Let's face it, if you got turned on to the scene you know that you will be cruising the newsboy at every chance and hoping that your lover sees you doing it.

At this juncture it may be appropriate to say a very few words about role



playing. In S&M relations there is a dominant role enacted by one party which matches the role of subservience of the partner. "Master" and "Slave" roles can be as loosely or sharply defined as the participants want them to be. No matter how the scene is set up the roles do exist and the people involved play out the appropriate role to make the scene work, to heighten the pleasure of their partner(s) and to increase their own satisfaction.

Some relationships are established along clearly defined roles while others allow for fluctuation of roles within the relationship. These situations must be defined by those involved and are not open to questioning by outsiders. Unless some special situation warrants it or someone is cruising for a specific type of situation roles only have meaning in private.

Also something must be said about the elusive quantum called love and its relation to S&M sex. It does exist and can be an even stronger bond than in some "normal" relations. (There is one relationship that I know of that has lasted for seventeen years.) Love may seem to be a foreign concept in a relation to sadomasochistic sex, but—think for a moment—would you trust a master, or would you use a slave, knowing the possibility of physical damage, if you did not trust and love that person? I believe that the answer is self-evident. The deep abiding love that exists between a Master and his Slave is based on the fact that the two people sought the relationship in the first place. They were drawn together by mutual needs and having found solace with each other they try harder to make the relationship last. After all, they both are aware of their status as outcasts everywhere but in the small circle of S&M practitioners.

This article is the first installment of a two part essay. Watch for the conclusion of "Whip Me, Beat Me: Variations on a Theme", by A. Earl Hershberger, in the next issue of 5th Freedom.

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GAYS IN PRISON

A Look at the Most Oppressed Gays in America by Tim Denesha Part Two

The grossest form of officially-condoned harassment of gays in prison has been the conducting of medical experiments upon them. Continuing from our last issue, here is an account of the kinds of atrocities to which gay prisoners have been subject.

Electroconvulsive therapy; "They hit you with the first jolt, and you experience pain that you would never believe possible...you cannot breathe...you are in convulsions...the pain is so severe that you pass out." Because the high voltage currents used in shock therapy destroy brain tissue it is out of favor today as a treatment for depression; what possible defense could be offered for its use on gays, except as a punishment, is unknown.

Extinction of Penile Response Therapy in which the victim is exposed to homosexual and heterosexual erotic material, and a device attached to his penis delivers an electrical shock to it if it becomes erect. Eventually, the arousal response to homoerotic material is extinguished, and a cure is declared. The organ's capacity to ever become erect again may be lost due to destruction of penile tissue by the current.

Drug therapy, used in a manner dramatized in "Clockwork Orange." Succinylcholine is a powerful muscle relaxant which induces a sensation "of suffocation and drowning" by paralysis of the respiratory muscles. "The patient feels as if he is on the brink of death, and during this acute death anxiety panic a technician tells the patient how wicked his sex practices are.

These practices were used in the early 1970's. Dr. Paul Braumwell, research chief at Atascadero, succinctly summarized the Department of Mental Hygiene's view of the legality of these treatments: "These men have no rights: if we can learn something by using them, then that is a small compensation for the trouble they have caused society." Similar justifications were used by Nazi physicians to defend their human experimentation.

To what degree these practices have become past history is unclear. In many instances the technique has been changed, but the intent is the same: the personality destruction is accomplished by drugs instead of surgery or shock therapy. One gay prisoner recently described the residents of one treatment center as "simply heavily doped on drugs like thorazine, stelazine, and mellaril, which turn people into zombies."

Among the commonest of drugs currently in use as "therapy" for gay prisoners is prolixin, a personality-altering drug which can cause irreversible brain damage resulting in a Parkinson's disease-like tremor.

It feels like it's destroying your mind. You can't concentrate... Your eyeballs move funny--feel like your dying.

The doctor tells you you're dying, and without the antidote, you'll die...they tell you if you're ever caught having sex in here again, you won't get the antidote, you'll die.

For us black or white homosexuals and non-homosexuals, this Menard Psychiatric Center is not being used as a place of treatment any longer, but as a place to try to weaken one's mind so that the administrator and administration can do whatever they want with us...And when they see that we cannot control our minds with fear, they use any kind of medication they want.

My friend Robert (Cindy) Drake is now on a drug called prolixin which can not only harm the mind of the human, but the body as well. This same drug was given to me numbers of times as punishment some time ago, and I suffer from headaches and shakey nerves, right today; it is still being used as a form of punishment.

In more "progressive" institutions, various encounter or "attack" therapies are used instead of drugs, involving the use of peer pressure as a more sophisticated way of dealing with gays. Yet, even this more civilized attempt results in the same end: destruction of sexual identity. The attitude underlying

population. David Rothenburg, a worker for gay prison rights, asserts that, Gay prisoners seeking a new acceptance face two battlefronts. In addition to administrative ignorance, there is also resistance from segments of the prison population. Gay pride in an all-male penal institution shatters all tradition. "The sexism which denies gays any sense of comradeship with other prisoners is as much a factor in women's facilities as in men's, as will be seen in the examples that follow.

Most of the cells here are four man cells. A lot of them have a "house-mouse", that is, a homosexual or passive straight man who keeps the cell clean, makes the beds, takes care of the laundry and submits to the sexual demands of his cell mates. I can not possibly live a life like that, so here I am in the protective custody unit...for two months because I refuse to be anyone's slave.

Homosexual arrangements in prison are almost exclusively on the basis of force (threatened or actual)...The strongest, most aggressive inmates cop the available homos. Unless he has adequate protection, the passive homosexual will be pressured into unwanted sexual relations by various inmates. The facts of life for most imprisoned, passive homosexuals are demeaning stares, ridicule, social ostracism, and constant seduction.

I was playing a role, a passive feminine role. Had I not...had a homosexual relationship with one person on that tier, the whole tier would have known about it (my gayness), and I would have had to have homosexual relationships with everyone on the tier, because I was an overt outlet, so to speak. I think that's how a lot of the gang rapes are caused...by homosexuals going in...and and have a relationship with one person, only it's not with one person, so it ends up where someone else will come up to him and proposition him or something and he'll refuse it, and that's when he's gang-raped... some of the biggest, most macho, masculine-identified men go into prison. I don't care how big or how tough you are, it just happens that you'll get raped if you don't go along with the program, that's all...having to play those roles was extremely oppressive for many of us.

The dyke holds a certain position. Her woman (her Mary Femme) is supposed to come in and clean up her cell and do her wash. We women take society's view of a male-female relationship, and we re-enact it and multiply it ten times over, inside the prison. It becomes a very sick scene. It's like I'm the male, you know, and you're the slave. Our whole society has indoctrinated us--your male is your protector--your male is someone to lean on. To the young kid in state



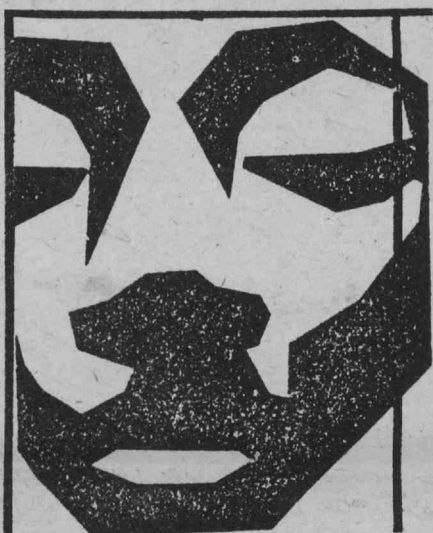
this contempt for gays, the attitude which justifies this inhuman treatment is the same one responsible for the murder of Rick Shorter described at the beginning of this article: gays are different, gays question the validity of macho male and whimpering female stereotypes, so they are not quite as human as straights, are entitled to fewer rights, and thus are ideal candidates for the scapegoat role necessary to the survival of the straight society.

The gay prisoner cannot flee from his oppression by penal and medical personnel to solace and support from the prison

prison, here comes Dora Dyke walking down the yard, looking like a man...you automatically lean toward her for protection...she represents the protecting male. And then the amazing part about this is, here it is, six years later, and I'm Dora Dyke (who was once Mary Femme). And God help the new kid walking in. The whole syndrome has been recycled.

I'm sure there are more raped men in America than raped women.

The parallels between the role of gays or passive straights in prison and the role of the average American housewife is clear. The routine oppression of women is vital to the survival of the straight male ego in the excessive demands for strength and aggressiveness which it places upon itself. The threat of impotency is heightened within the prison walls, the need for an inferior dependant more acute, and so "The prison 'wife' is held in the same degraded and subservient position as women are outside of prison," according to one inmate. This pattern could not be as widespread or deeply entrenched as it is in the American penal system if it were



not tacitly condoned and even encouraged by prison personnel. These administrators are on the whole unconscious of and satisfied with the pattern of oppression which exists in the non-prison world, so its reproduction within the prison probably seems natural, "business as usual."

In women's prisons, terms such as "Dora Dyke" and "Mary Femme" have no reference to the women's sexual preference before imprisonment, but only to the roles adopted by aggressive and passive women in prison, regardless of being gay or straight. As in men's prisons, the basic energy of oppression is sexism.

Ultimately, the solution to the oppression of gays in the American penal system is the destruction of sexism. That goal, which represents a liberation for all people, is obviously a very long-range one. There are more immediate forms of relief which can be provided by the involvement of gays in the non-prison world in the plight of those in prison. The importance of demonstrating a concern for the oppression of imprisoned gays cannot be overemphasized: often the only sustaining hope for a persecuted people is the belief that their plight is of concern to those with the capacity to relieve it. Calvin Keach wrote of his feelings when the National Coalition of Gay Activists picketed in protest of discrimination against gays at Leavenworth Prison in Kansas: "It's really hard to explain how much this meant to the gay inmates here...I wanted to hug everyone of the demonstrators. Couldn't help but drop a



few tears...Inmates that have been locked up for decades in different prisons had never seen anything like it...It is very rare to have a public demonstration at a penitentiary."

Conversely, the absence of evidence of concern aggravates the oppression with a sense of abandonment and betrayal. Recently it was revealed that California's much-praised gay rights law of 1974 could not have become law if gay rights lobbyists had not agreed to withdraw their demand that gay prisoners be included in its protection; as one attorney put it, "The exclusion of state prisoners was the price they had to pay to get any kind of a law." So, in the midst of the celebrations over California's new freedom, imprisoned gays felt that their situation was even more hopeless than before. "Some 2-3,000 gay men and women in the state's prisons were declared lepers," cries Pete Dunham from Soledad Prison; "I repeat: Gay prisoners were sold out by their gay brothers and sisters!"

There are many levels on which gays can demonstrate their solidarity with their incarcerated brothers and sisters. On the most personal level, responding to the requests for correspondence which are received from gay prisoners and published in various papers (The Empty Closet And 5th Freedom among them) is very much appreciated as a relief from the often intolerable sense of loneliness and isolation which is felt.

On the organizational level, the following groups are working for the improvement of conditions for gay prisoners, and need your financial and political support:

Freedom House, a halfway house for ex-offenders of all sexual orientations, but especially gays. Write Freedom Homes International Inc., 537 Jones St., Suite 3333, San Francisco, Ca. 94102.

Gay-Con, a free gay prisoners' newsletter. Donations can be sent to 356 West 34th St., New York, NY 10001.

Gay Pride Union arranges for pen pals, assists newly freed gay prisoners, and offers legal assistance with abuses such as rape, etc. Write Douglas D. Thompson #51367, Gay Pride Union, Box 711, Menard, Illinois 62259.

Join Hands, a newspaper printed by a gay collective which includes ex-prisoners, and provided free for prisoners. Write P.O. Box 42242, San Francisco, California 94142.

In addition, letters to legislators expressing your concern for the plight of imprisoned gays, and emphasizing the following reforms, as suggested by Join Hands, as necessary for the improvement of their condition, can be helpful:

1) Both gay and non-gay prisoners have the right to "conjugal visits" with whomever they choose; this is not to be reserved as a privilege for "good" prisoners.

2) Prisoners have the right to voluntary, consenting sex with each other without fear of reprisal.

3) Gay people should have the right to act, dress, and relate to people as they wish, and should not be objects of discrimination in any areas of prison life.

And while writing to your legislators about these continuing concerns, emphasize the new form of oppression being used against imprisoned gays, for their situation has recently worsened, in an America which is supposedly yielding to the demands of gay liberation. Last December, Norman Carlson, Director of the U.S. Bureau of Prisons, issued a directive that all gay publications are now banned from all federal prisons. The rationale is that "homosexuality is a major problem in correctional institutions...we believe that publications advocating or supporting homosexuality exacerbate a major problem." This ban is not limited to publications which may have quasi-pornographic content; it includes such publications as the National Gay Task Force's newsletter, It's Time. Meanwhile, straight prisoners are still free to receive Playboy and Hustler, thereby having reinforcement for the very sexism which is the real cause of the problems Carlson is supposedly concerned about. For gays, already almost hopelessly pinioned between discriminatory prison personnel and the massed contempt of other prisoners, the last lifeline to the outside world where their identities and integrity were offered some hope of survival has been cut off.

Most of the public wants no involvement with prisons. If they or their family aren't inside, they prefer to forget they exist. Who on the outside cares about prison's impersonal dehumanization of us inmates, the lousy, cramped cells, the vermin?

"If they or their family aren't inside..." Family...who is one's family?



The author wishes to express his indebtedness to the following sources for materials used in this article.

The Gay Liberation Book, by Len Richmond and Gary Noguera: Ramparts Press, San Francisco, 1973.

Terror in the Prisons

Terror in the Prisons by Carl Weiss; Delacorte Press, New York, 1976.

The Advocate, Ebony, It's Time, and Join Hands.

Personal correspondence received by the Empty Closet and 5th Freedom.

gay directory

BUFFALO

MOVEMENT

MATTACHINE SOCIETY OF THE NIAGARA FRONTIER, Box 975, Ellicott Station, Buffalo, NY 14205. Pot Luck Dinner (6:00 PM) and General Membership Meeting (7:30 PM) held every 3rd Sunday of the month at the Unitarian Church at Elmwood & W. Ferry. Phone 881-5335 for information and counseling.

SISTERS OF SAPPHO, Meetings held 2nd & 4th Wednesdays of each month at 7:30 PM at the Buffalo Women Center, 499 Franklin St. Phone 886-5293.

STUDENT ALLIANCE FOR GAY EQUALITY (SAGE), Buffalo State University College, 1300 Elmwood Ave., Buffalo, NY. Phone 862-6511.

GAY LIBERATION FRONT/SUNYAB, College F (Tolstoy House) Winspear Ave., Phone 831-5386. Meetings every Wed. at 8:00.

G.R.O.W., Meetings held every Friday at 7:30 PM at the Buffalo Women Center, 499 Franklin St., Phone 886-5293.

PARENTS OF GAYS/LESBIANS, 144-25 Roosevelt Ave., Flushing, New York 11355

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RICARDO'S, 252 Delaware Ave., Buffalo. 855-8762.

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BATHS

CLUB AMHERST, 44 Almeda Street; 835-6711. Club membership required.

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STONEWALL NATION, WBFO-FM, Saturdays 9-9:30 p.m., 88.7 FM. "Mainly a talk show, interviews, reviews, etc. Mostly gay men."

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St. Basil & St. Gregory's Liberal Catholic Mission, 365 Plymouth (rear house), Buffalo 14213. Services every Sunday at 6:00 PM.

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GAY AA, 699 Elmwood Avenue; Wednesdays at 8 p.m. Call Ron 883-7400, Ken 883-8244, or Steve 886-8380.

CLUBS

NEW YORK/ONTARIO LEATHER CLUB (NYOLC), Box 684, Ellicott Station, Buffalo 14205. Meetings held every 2nd Sunday of the month at 699 Elmwood Ave. at 3:00 PM. Call 886-9469.

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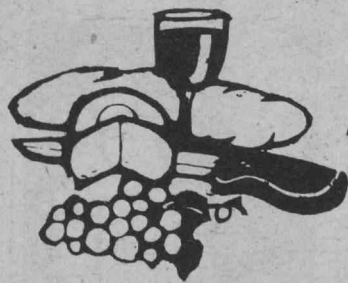
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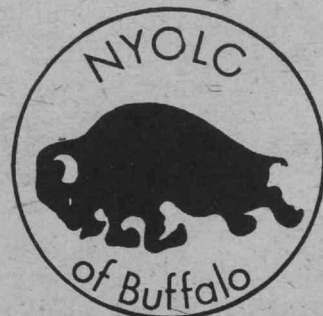
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Ginger; it was hep not VD

Kevin: how much blood do they need down at the Rath Building anyway.

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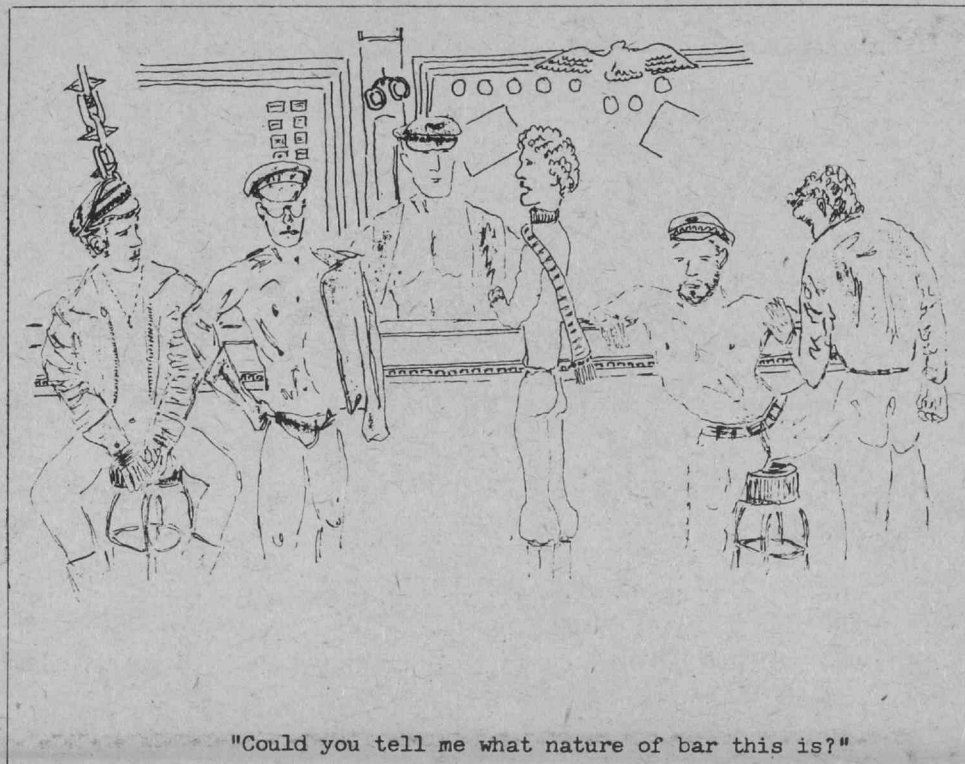
FROM OUR MAILBAG, cont. from page 2.

consciousness, which is virtually unknown in Buffalo. Because of their political orientation, the bars have responded to them in kind, and regularly sponsor various fund-raising events to benefit different gay interests--for example, to support the election campaign of a pro-gay rights politician. Such activities are rarely intended to be primarily of financial benefit to the bars involved; instead, they are designed to benefit all the city's gays.

No, Buddy, Buffalo does not need more bars or a downtown steambath; it needs an active gay center, one which is supported by not only gays themselves but all others whose interests, business and otherwise, are tied to the gay community. We need support groups and consciousness-raising groups, not yet another place to cruise and grope.

Sincerely yours,
Carl B. Rogers.

Editor's note: Mr. Rogers, and all other Buffalo gays with similar concerns, can call the Gay Hotline (881-5335) for information on gay consciousness-raising groups. Groups are always in formation, and anyone seeking information on them or wishing to join one may leave their name at that number, or send it to Gay Support Groups, c/o Fifth Freedom, Box 975, Ellicott Square Station, Buffalo 14205. These names will be kept in a file until a new group is ready to begin.



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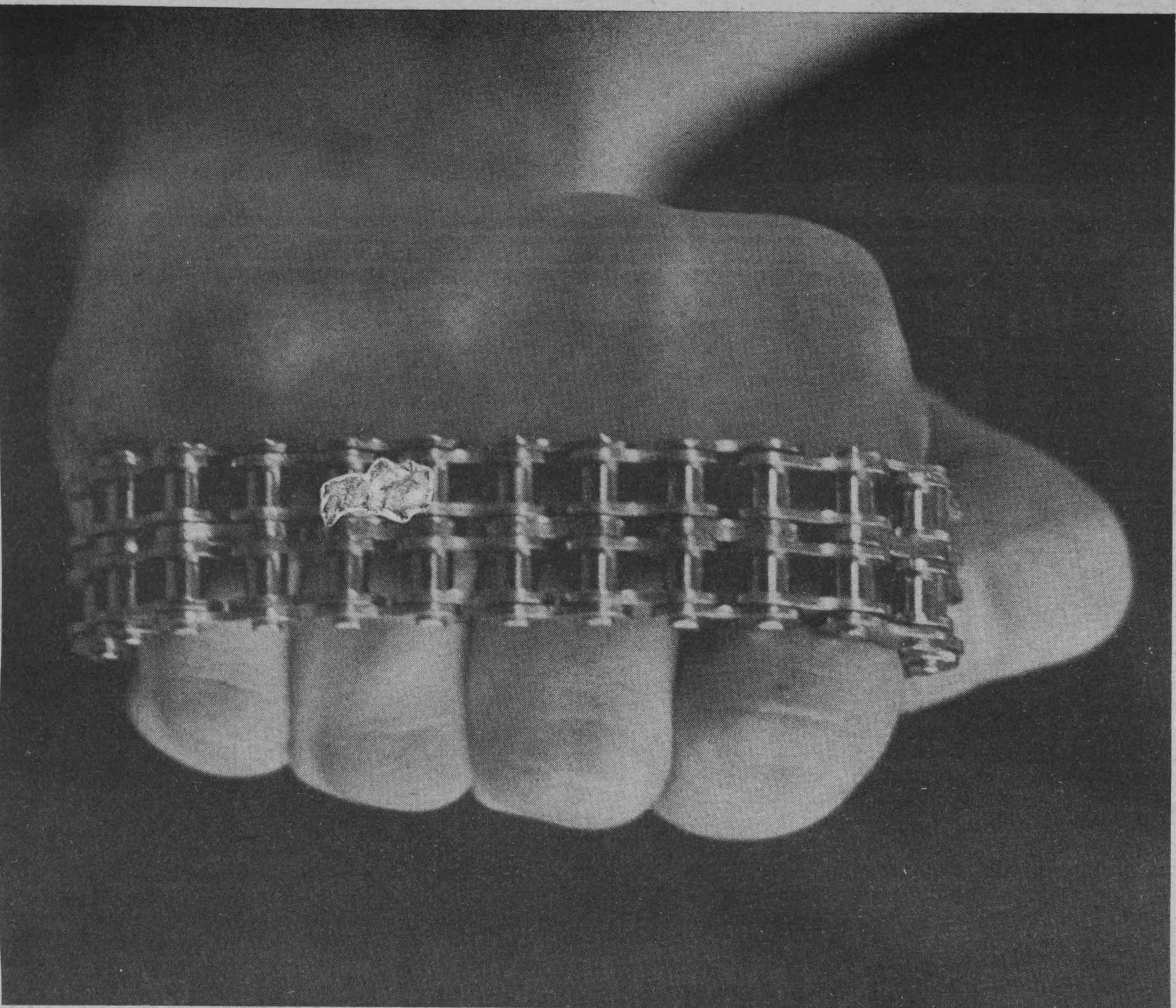
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5th Freedom

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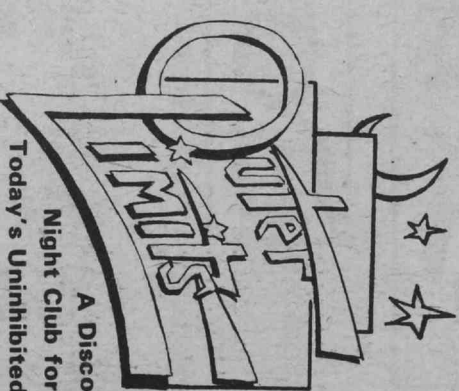


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